

# The Inquirer.

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## NOTES OF THE WEEK.

THE article on "The Free Churches" in Thursday's *Manchester Guardian* deals with the correspondence proceeding in our columns on endowments and church federation. We commend the article to the attention of our readers. "By federation," the writer says, "the strong can help the weak; by endowments the dead can support the living. The advantages of federation are large and many. It has a good influence in the region of ideas, dispersing the narrow parochial temper and enlarging the sense of brotherhood throughout the whole community." The ugly side of the effect of endowments is illustrated by an experience of Mark Rutherford's hero, Reuben Shapcott, and the article concludes:—"The encouraging, positive, practical idea is that it is better for a church to flourish in brotherly fellowship with the living than to vegetate like moss on a tombstone—a parasite of the dead."

THURSDAY, March 4, witnessed the close of the second presidency of Theodore Roosevelt and the inauguration of William Taft as President of the United States. "Mr. Roosevelt," the *Times* said on Thursday, "has no doubt the defects of his qualities, and they are such as afford a fine opportunity for detraction to the malignity of hate. But he stands, and has stood throughout his Presidency, for two things, above all others—for righteousness in public life—and for the recognition of the

greatness of the United States and of its legitimate influence in all that concerns the welfare of the civilised world, more especially in the promotion of peace and good-will among the nations. Whether this constitutes true greatness, posterity and history must decide. But to such a career, inspired and sustained by such ideals, the world already owes, and will offer, a cordial tribute of public admiration and personal respect."

Of Mr. Taft we find a picture in the *March Cornhill* where Mrs. Campbell Dauncey describes him as he appeared in the summer of 1905, attending a reception of welcome at Iloilo, in the Philippines:—

"To begin with the physique of the man, his size and girth are now so well known that it seems unnecessary to refer to them; nevertheless I must say that I do not think I ever saw anyone quite so vast; and I remember ineradicably the large crowd of men and women... assembled upon a broad verandah-balcony of the Court House, and towering above the heads of all Mr. Taft, a huge, fair-headed, fair-complexioned giant, quite six-feet four in height, and, I was told by an American, 'three hundred and fifty pounds in weight,' which is, being translated, twenty-five stone, and certainly he looked every ounce of it. He had a large, clever face that creased up into an amiable smile, for which I believe he was and is famous, a natural asset which has helped him enormously in a career filled with difficult situations. In curious contrast to the genial manner and the engaging smile were his eyes, small, light-coloured, rather closely placed together, and very shrewd in expression. He had a quick, cold, sharp way of looking at things and people, which seemed to me quite the opposite of what one would have expected from anyone so stout and with such a pleasant smile. When he was serious it was indeed a strong, rather harsh face, and not, I must confess, very prepossessing, but when he smiled the 'Taft' smile it altered from cold sternness to the utmost *bonhomie*, and he looked really charming." Afterwards she heard him speak, extraordinarily well, with "a voice of singular penetration of *timbre* and manliness of quality,"—"a born leader of men."

M. ALFRED LOISY, the distinguished Modernist scholar, excommunicated by the Roman Catholic Church, has been appointed to the chair of the History of Religions in the Collège de France, at Paris. "The clericals," says the Paris correspondent of the *Daily News*, "are furious at the appointment of a 'heretical

renegade priest,' but the educated classes are delighted." M. Loisy is almost the same age as the late Professor Jean Réville, whom he thus succeeds, and who, it will be remembered, succeeded his father, Albert Réville, who was the first holder of that professorship. Is there no such appointment for Father Tyrrell in this country?

An important transfer amongst Congregational ministers is that of the Rev. T. Rhondda Williams from Greenfield Church, Bradford, to Union Chapel, Brighton, the scene of Mr. Campbell's former ministry. It will hardly be possible for Mr. Williams to make for himself a more unique place in Brighton than he has done in Bradford, where he is held in the highest esteem, and the greatest regret is expressed that he should sever a tie which has bound him to his congregation and the city for twenty-one years. Mr. Rhondda Williams, who is an independent "New Theologian," was one of the first ministers to protest against the methods and insinuations of Dr. Torrey's mission in this country. His address to our National Conference at Oxford three years ago was a manifestation of fearless liberalism which is pleasant to remember. It is hardly necessary to add that our sincerest good wishes go with Mr. Williams to his new sphere.

A FORTNIGHT ago we referred to the impending visit to England of the Rev. Charles Stelzle, of New York, director of the Church and Labour and Emigration Departments of the Presbyterian Church of America, and from whose visit the Presbyterian Church of England was hoping so much. Mr. Stelzle is now in England. It is said that he is probably the only Presbyterian minister who has received ordination without taking a theological course. At the age of eight he was a street pedlar, at twelve a child-slave in a cigar factory, and a mechanic from his teens to his majority. To-day, through 300 syndicated Labour newspapers, he speaks to millions of workers in his leading articles, so that his influence on the workers of America is said to be second to none. Interviewed recently, Mr. Stelzle, referring to the down-town church, said, "I hear some of your churches have been closed because of the migration of the people; yet there are more people in the neighbourhood than before. I don't believe in selling a church and giving the money to foreign missions when you have hosts of foreigners at your doors. The whole thing is illogical."



MR. STELZLE also made the following interesting statement:—"I am studying the Labour problems in Europe at first-hand. I have met Herr Bebel in Berlin, and workers' leaders in France and Belgium. My ultimate aim is not so much to get the working-man to go to church as to get the Church to go to the working-man. The Church must talk less about the building up of the Church and more about the building up of the people. The keen and true criticism of the worker has been that the Church has been interested in him simply that he might be got to church. Christian men seem to have forgotten that the Church is not an end; it is only a means to an end. The end is helping the people to a fuller life. In the past the Church has been so much interested in the evangelical that it has forgotten the social side of life. All that must be altered. Jesus Christ never fed the hungry or healed the sick because he wanted them to gather round him, but simply because he had compassion on them."

THE REV. H. W. Horwill contributes an interesting article to the *Methodist Times* on the spread of temperance legislation in America. Five States, all southern, have recently adopted prohibition laws—Georgia, Oklahoma, Alabama, Mississippi, and North Carolina. "Until a few years ago New England and the Middle West were considered the only regions in which anything like a strong prohibition sentiment could be found. . . . There can be no doubt that it has been greatly stimulated, if not created, by disturbances connected with the liquor problem. Mr. Booker T. Washington is reported to have said that 'two-thirds of the mobs, lynchings, and burnings at the stake are the result of bad whisky drunk by bad black men and bad white men.' The low-class saloon frequented by the most degraded type of negro has again and again been the source of outrages and riots that have caused bad blood between the white and coloured population in general, and the better educated and more public-spirited men of both races have come to the conclusion that the surrender of a certain amount of personal liberty would be a small price to pay for the extirpation of the nuisance." Mr. Horwill points out that in these Southern States the liquor problem is not hampered by the presence of any considerable foreign element such as perplexes the problem in the North. Curious and suggestive facts are these: Kentucky is the second largest distilling State in the Union, but there are only four of its 119 counties in which the sale of liquor is not prohibited. A Child Labour Act in Ohio forbids the employment of children under 16 in or about any distillery, brewery, or any other place where malt or alcoholic liquors are manufactured, packed, wrapped, or bottled, as well as in any theatre, hotel, concert hall, drug store, saloon or place of amusement wherein intoxicating liquors are sold.

WE speak of ourselves as being in an age of transition, which only means that we can see what is going on in our age more clearly than we can see or imagine what has been going on in other ages.—*S. M. Crothers.*

## LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting was held in the Council Room at Essex Hall last Saturday evening. Members were welcomed by the Rev. H. RAWLINGS, the president, and Mrs. RAWLINGS, during the first half hour, when tea and coffee were served, and at seven o'clock the PRESIDENT took the chair.

MR. R. ASQUITH WOODING, hon. secretary, in the absence of Mr. Ion Pritchard, the treasurer, presented the various accounts. The general account, with a total of £33 15s. 8d., showed subscriptions and donations amounting to £22 11s. 6d., and an adverse balance of £2 13s. 9d., a reduction from the previous year. The Country Holiday account, of which Miss Pearson is treasurer, showed subscriptions amounting to £94 7s., and grants to nine schools amounting to £118 17s. There remained a balance of £20 18s. 9d. in hand. The Southend Holiday Home account also had a balance to the good of £17 15s. 9d. Mr. WOODING also read the committee's report, which opened with a record of the great loss sustained by the death of Miss Marian Pritchard, a former president of the Society, and then noted the events of the year. At the musical festival choirs from six schools had taken part, and the banner was awarded to George's Row, Stepney being second. Regret was expressed that fewer schools than formerly took part in the competition. It was suggested that perhaps autumn would prove a better time than spring. For 1909 it had been decided not to have a competition, but in its place a cantata, "The May Queen," was to be performed, in which the schools were invited to take part. The performance would be in the autumn. It was hoped in the autumn to reintroduce a series of lectures for teachers (in September and October) on lines which were proving so successful in Manchester and Birmingham. The Southend Home well maintained its popularity; in 1902 there were 78 guests, and last year 111. The average for the past three years was 119. More use might be made of the Home in the winter months, grants amounting to £118 had been made to nine schools from the Country Holiday fund, from which 304 children had benefited. In cases of serious need (26 of them) the grant of 7s. 6d. was increased to 10s. There had been no complaint as to the conduct of the holiday children. Miss Pearson had reluctantly been obliged to resign the treasurership of the fund, and sincere gratitude was expressed to her for the energy with which she had secured its successful renewal after a temporary lapse. Two other holiday efforts were mentioned; the Rev. F. Hankinson had taken 20 boys down to Bournemouth for a fortnight, and had lived with them in Emerson Hall, kindly lent for the purpose by Mr. Carter, of Parkstone. The cost had been 7s. 6d. a head, and Mr. Hankinson himself undertook the commissariat. From Hackney 30 scholars had been sent to the Home of Rest at Lancing, where they had board and lodging for 6s. a week. The statistics of the schools showed a falling off in numbers both of teachers and scholars, but a considerable increase during the last few years of scholars over 16. It had not been possible to visit more than nine of the schools during the year, but some interesting

points were noted in the procedure of several of them. The need for Sunday-school work, the report declared, is as great as ever, and indeed grows in importance with the prospect of a secular system in the day schools.

THE PRESIDENT, in moving the adoption of the report and accounts, said the committee was considering a scheme for a memorial of Miss Pritchard, to be placed in Essex Hall, which would probably take the form of a portrait. (The Rev. F. Summers subsequently suggested a bust rather than a portrait.) He also drew attention to the new quarterly to be issued by the S. S. A., for the use of teachers, edited by the Rev. J. A. Pearson. The cost would be only 3d. a quarter, and he urged that every teacher should have a copy.

The resolution was seconded by Mr. A. BARNES and unanimously adopted.

On the motion of the Rev. GORDON COOPER, thanks were accorded to the officers and committee and they were re-elected.

Mr. A. Savage Cooper was thanked for his services as auditor, and Miss Pearson for her work in the Children's Holiday Fund.

THE REV. R. K. DAVIS then read a paper on "The Use of the Bible in Sunday School," which was followed by an interesting discussion. Mr. Davis pleaded for more uniform and definite religious instruction in the school, and combatted various reasons which have led to the neglect of the Bible as the best instrument for the teaching of religion. He showed by examples (Ps. 137 and Genesis 19) how moral difficulties in teaching could be met, and urged the necessity of such teaching, the crown of which should be in knowledge of the life of Jesus.

## LINCOLN DAY POEM.

BY MRS. JULIA WARD HOWE.\*

THROUGH the dim pageant of the years  
A wondrous tracery appears;  
A cabin of the Western wild  
Shelters in sleep a new-born child.

Nor nurse nor parent dear can know  
The way those infant feet must go;  
And yet a nation's help and hope  
Are sealed within that horoscope.

Beyond is toil for daily bread,  
And thought, to noble issues led,  
And courage, arming for the morn  
For whose behest this man was born.

A man of homely, rustic ways,  
Yet he achieves the forum's praise,  
And soon earth's highest meed has won,  
The seat and sway of Washington.

No throne of honours and delights;  
Distrustful days and sleepless nights,  
To struggle, suffer, and aspire,  
Like Israel, led by cloud and fire.

A treacherous shot, a sob of rest,  
A martyr's palm upon his breast,  
A welcome from the glorious seat  
Where blameless souls of heroes meet;

And, thrilling through unmeasured days,  
A song of gratitude and praise;  
A cry that all the earth shall heed,  
To God, who gave him for our need.

\* Written in her ninetieth year, and read by her at the Symphony Hall celebration of the one hundredth anniversary of the birth of Abraham Lincoln, Feb. 12, 1909.



THE CAMBRIDGE HISTORY OF  
ENGLISH LITERATURE.\*

In the two previous volumes of this story of national life and thought as expressed in writing, we have been dealing with a language which, though English, is yet strange to the unlearned reader of to-day. Beowulf and Caedmon he will find as unintelligible as if they were written in Icelandic or Frisian, and with difficulty will he discover here and there a word which suggests one familiar to him. He will recognise Chaucer as veritable English, but will be puzzled by unwonted forms and unknown words. With difficulty will he understand that when of Saint Cecilia the poet says that she—

“Hadde next hir fleish i-clad hir in  
an heire”—

he means that she wore a hair shirt next her skin; and many lines he will make nothing of without a glossary. But with Spenser, notwithstanding his efforts at old-fashioned speech and use of rustic words, the reader of to-day will find himself at home. It is our English he writes, and he is as easy to understand as Milton, a good deal easier than is Burns in his dialect songs.

“Though Shakespeare was not far distant from Chaucer by the measurement of time,” writes Dr. Lindsay, “when we pass from one to the other it is as if we entered a new and entirely different world.” It is into this new world which speaks a language different in grammar and vocabulary from the old that this third volume of the Cambridge History introduces us. And what a grand world it is! How spacious and how varied! This history has taken us back into the night out of whose darkness our race and speech emerge; we have marked the few stars by whose glimmering light we might discern something of the ways and moods of our far-off ancestors; we have passed on through the growing twilight and witnessed the red of dawn, and greeted in Chaucer the morning star of our literary glory. With this volume we enter upon the true day and the beginning of the grand achievements in the realms of thought which will be the crown and pride of England for all the ages.

But with the abundance of material the difficulty of rendering adequate account of it presents itself already as almost insuperable. It was easy enough to make an adequate survey of nearly a thousand years' literature in the first volume; the second, which was concerned with the fourteenth and fifteenth centuries, dealt fairly enough with all writers except Chaucer, to whom but scanty space was allotted, in order to make room for fuller information about his less well-known contemporaries and predecessors. But with the third volume a crowd of authors, eminent or important, claim notice of the historian, and threaten to block his way. Shakespeare and the host which shine in the firmament made resplendent by his glory are reserved for the two volumes which are to follow next, but even so the subject of Tudor and Jacobean prose and

poetry demands more space than one volume can afford, and will be completed in Vol. VI., which is to follow immediately on this.

It may not be out of place here to return for a moment to the second volume, reviewed in our number of August 22, 1908. Attention was there drawn to the novel views respecting the *Piers Plowman* literature set forth by Professor Manly, of Chicago. But it was too early then to appreciate the full importance of the alleged discovery, and it would be premature, not to say presumptuous, even now to pronounce judgment on it. The view which has held the ground up to the present will be found fully stated in a recent number of THE INQUIRER. One author is accepted for the three texts of the poem, who is supposed to have altered and enlarged his work as he grew in years and experience, and to have added many hints of place and circumstance by which he may be identified. According to Dr. Manly there is no such person, but these texts and other allied writings are the outcome of the intellectual life of the half century ending with the accession of Henry VIII., and to be attributed to different authors. The chapter in which this view is set forth has been by leave reprinted, and sent to each member of the Early English Text Society, with letters from the veteran scholar, Dr. Furnivall, whose name is honoured wherever our language and literature are studied; and from Dr. Henry Bradley, of the Clarendon Press, “our chief English seer in these matters.”

The former, *more suo*—and who has a better right to pronounce an opinion?—commits himself unreservedly:—

“Professor Manly's discovery is the best thing done in my time at early English. It clears away for the first time from the poet of the A version the tangential strays and confusions of the author of the B version, and the rewritings, changes, differences of opinion and spurious biographical details introduced by the writer of the C version, and leaves us a poet more worthy of being Chaucer's contemporary and ally than we had thought possible.”

Dr. Bradley more cautiously speaks of Professor Manly as “certainly entitled to the credit of having initiated a new stage in the progress of Langland criticism,” and having “established a claim to the gratitude of scholars.”

Would that all scholars were found equally grateful for new suggestions even when they upset established theories!

The latest volume treats us to no such exciting incidents as this, but is nevertheless full of interest, and especially so, as treating of the Reformation period, to students of religion. Dr. Lindsay's article on the Classical Renaissance tells of the coming into England of the new light, which had dawned on Italy first, and was spreading throughout Europe, in every nation winning to itself disciples and prophets. And he notes how the cosmopolitan republic it founded recognised no more the limits of sex than of nationality. “The learned lady of the *Colloquies* of Erasmus easily discomfits the pretentious Abbot. The prince of humanists himself corresponded in no spirit of condescension with the daughter of More. At the Court of Marguerite d'Angoulême, Latin, Greek, and even Hebrew were continually used.

Her niece and grand-nieces were trained in classical studies. In England well-born young ladies were accomplished scholars. Elizabeth overwhelmed luckless ambassadors with floods of improvised Latinity.”

How is it, one asks, that women so soon fell away from the high repute for scholarship they attained in the sixteenth century? In our day the avenues of learning lie open to all, and women have earned distinction in every branch of art and science which does not require manual strength for its pursuit, but perhaps it would not be untrue to say that from 1600 to 1850 England produced fewer women of learning than in the half century of the Reformation. Was it the spirit of Puritanism, with its lowly esteem of women, reflected in the marriage service of the Book of Common Prayer, which smothered the aspiration after higher knowledge so brilliantly shared in these early days of the Revival of Letters? Or how else shall we account for it?

This question, indeed, of the drawbacks and advantages which belong to every forward movement continually besets us. We can no longer say, as did our fathers, “This was all to the good, and that was evil.” As R. H. Benson says in his short chapter on the “Dissolution of the Religious Houses”:—

“It is impossible, with any degree of justice, to set the gains and the losses resultant from the dissolution in parallel columns. The former were subtle, far-reaching, immature; the latter were concrete, verifiable and sentimental. Rather, until some definition of progress be agreed upon by all men, we are only safe in saying that while the injury to the education of those who lived at the time, and the loss of innumerable books, antiquities and traditions for all time, are lamentable beyond controversy, yet by the diffusion of general knowledge . . . and the removal of unjustifiable prejudice, we are the inheritors of a treasure that could hardly have been ours without the payment of a heavy price.”

According to *Colyn Clout* (c. 1519), the roaming vagabond under whose disguise John Skelton, a rector and “loyal son of the Church,” utters his mind freely, all was at the worst in England—in the days of Wolsey's supremacy. Prelates and priests, monks and nuns were, he would have us believe, alike bad—too bad, to have gone on as long as they did, for a rotten mass tends to speedy dissolution. We recognise the urgent need of reformation, and then turn to a sober description of the Reformed Church, some sixty years later, only to find similar evils, and to read of clergy “fitter to feed swine than souls.” Out of their own mouths may the advocates of reform condemn the adherents of the old church, but his own friends will be summoned to give evidence that the new order was at first little better than the old. Indeed, we read of a recrudescence of old superstitions and how the printing press was used to spread broadcast stories of prodigies and portents, and excite the people to terror of sorcery and witchcraft.

But this is only one of numerous reflections to which this story of English thought, under the stress of excitement caused by the tremendous upheaval of the sixteenth century, gives rise. There are twenty

\* “The Cambridge History of English Literature.” Edited by A. W. Ward, Litt.D., F.B.A., Master of Peterhouse, and A. R. Waller, M.A., Peterhouse. Vol. 3. Renaissance and Reformation. (Cambridge: At the University Press. 9s. net.)



chapters in this volume, each one of which should be extended fourfold or tenfold were the subject to be adequately treated. But to do this would be possible only if the History were enlarged to a hundred volumes. The editors are restricted—even as is the reviewer of their work—within well defined limits, and they tell us that “the process of compression has had to be applied more severely than we could have wished.”

Whatever is wanting in the body of the work the student can supply for himself, with the aid given him in the admirable bibliographies which will be found at the end of each volume. Each brief chapter has a long list of references which suggest that English literature, like every other subject, has outgrown the limits of the brain capacity of the average man, and can only be known as a whole by a general summary such as this book provides us with.

C. H.

#### MAN : CAVE-DWELLER AND CHRISTIAN.\*

THERE must always be an unsatisfactory element in the notice of a posthumous book. The reviewer is naturally inclined to think of, and to make allowance for, the loss which it sustains through lacking the final consideration of its author, and disinclined to criticise what he may regard as faults in it by reason of the absence of anyone to defend its statements or its theories, or to rectify its mistakes. Of the book before us we are told that the partly corrected proofs lay beside him on the bed when Mr. St. Clair sank gently into his last sleep. To his son fell, without the necessary scholarship, the task of completing their correction for the press; and a very large amount of scholarship, as well as of patient systematic research is represented by this volume. We are told that its author did not himself attach to this book the same importance as he did to his works on the mythologies of Greece and Egypt, and on the meaning of Genesis. It was a wise judgment, for this is very largely a review of other men's labours, a collection within one cover of the results recorded in many books. Its value does not rest upon the setting forth of any new theories or discoveries, but upon the careful and balanced statement of those already recorded and in large part recognised, and especially upon the “readjustment of religious teaching to the ascertained truths of nature and facts of history which are its basis.”

The book is divided into three parts, of which the first deals with man's origin and early days as the story is set forth in the Bible and the records of other nations; the second with the account of early man which the sciences of geology, ethnology, and archaeology have to give, and especially with the conclusions forced upon us by the theory of evolution; and the third with the readjustment of theology consequent upon the increased knowledge of our day.

If the first part stood alone it might reasonably be objected that the account of the creation contained therein is far more

that of Milton's *Paradise Lost* than that of the Bible itself, but, of course, all this is really introductory to the main purpose of the book, and it is a patent fact that in all that relates to the creation of man, his fall, and his redemption, the theology of to-day is based far more upon Milton than it is upon the Bible, whose “strange mingling of Puritan theology and sensuous poetry” (as Professor Adeney describes the great poem) has written an indelible mark upon the thought of our people. Mr. St. Clair, therefore, has done wisely in taking Milton into account in his description of the theological story of mankind which it is the aim of his later pages to readjust. In illustration of, and by way of commentary upon the Biblical narrative, the author has laid under tribute a very large number of authorities, both ancient and modern, passing every feature of it severally under review. Some portions of this are exceedingly interesting, and here and there one comes upon a quite satisfactory bit of commentary, as when, in writing of the supposed effects of the fall upon the brute creation, as summed up in the words of Milton—

“Beast now with beast gan war, and  
fowl with fowl,  
And fish with fish; to graze the herb all  
leaving  
Devoured each other,”

he says. “In some of our museums we may see in the stomach of the ichthyosaurus, the half-digested bones of the fishes it had last swallowed. It has become quite impossible for us to believe that the great fish-lizards and the beasts began their warfare only about six thousand years ago, and were all peaceful and gentle before that time.”

That portion of the book which tells of man according to science is quite admirable, alike in the width of its range and the clearness of its statement. Nothing could be better than the author's account of Paleolithic and Neolithic man. No essential feature is omitted, and there is no over-weighting of any of its sections. Specially worthy of remark are his account of the cave-men, and the final chapters which set forth first the story of evolution in general, and then that of the evolution of man. All this is well-worn territory; Mr. St. Clair's merit rests in his careful statement of the conclusions arrived at, which he gives with the ease and directness of phrase which can come only to one who is perfectly familiar with his subject.

There is far more room for controversy in connection with the final section of the book. The difficulties meet one at the very outset, for here we have stated again in outline the theories of the author as to the secret of the Genesis story. Readers of THE INQUIRER will be already aware that Mr. St. Clair interprets this as an astro-religious record, an attempt on the part of astronomical priests to set the year right, and incidentally to establish certain ecclesiastical reforms. They will be prepared to respect his scholarship even though they may find themselves unable to accept his conclusions. In his account of the beginning of evil, of blood atonement, of the Messianic Doctrine, and of the future of man, the author adopts views which have all been more or

less clearly set forth by various leaders of the New Theology movement. There is very little that is new in this part of the volume, and generally speaking the readjustments foreshadowed incline somewhat to the conservative side. Nor is the treatment exhaustive; but that which is set forth is clearly stated and plainly presented, and doubtless it will, as its author hoped, “suffice for the wayfaring man, and give rest to many anxious minds.” The book should prove of service to the student of few books or small leisure, who desires to know what the theory of evolution has taught us, and what must be the logical effect of its acceptance upon the older theologies. In one respect it might have been made more useful—a serviceable index is appended, but for a book which covers so wide a field and depends upon so many authorities it is a very inadequate one, and might be greatly extended.

FELIX TAYLOR.

#### ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* has an interesting article by Mr. Charles Lowe on “European Federation” in the form of an interview, and there is a brief but hopeful note by the Hon. G. K. Gokhale on “Constitutional Reforms in India.” Dr. A. T. Schofield's article on “Spiritual Healing” will find interested readers and, in a very different direction, that on “The Young Generation in Germany.” Miss Edith Sellers completes her study of “Poor Relief in Switzerland,” from which there is much to be learned. Were the system of relief as good in all the cantons as in some, she says “Switzerland would rank second only to Denmark in her treatment of the poor; while were it as bad, she would rank with Russia.” One good point is noted in the following passage:—“It is not necessary there, as it is in theory here, to be destitute in order to obtain relief. It is for the express purpose of warding off destitution, indeed, that temporary relief is granted more often than not. In the Zurich ‘Institutions,’ poor law authorities are expressly admonished that they must not just stand aside and allow the poor to become destitute. It is their duty, they are told, to watch with special care over persons who are drifting towards pauperism, that they may know whether their poverty is due to their misfortune or their fault, and act accordingly. If a man is lazy, drunken, or vicious, they must not wait until he is already a burden on the community before entering the lists against him. On the contrary, they must try to make him mend his ways and thus prevent his becoming a burden; and if they fail, they must send him where his ways will be mended for him—to a penal workhouse or a home for inebriates. This they must do lest he become an evil example, as well as a cause of expense, to the community. Nor must they, if a decent man is overtaken by misfortune, wait until he is destitute before going to his aid; for it is, as they are reminded, both easier and less expensive to keep him from becoming a pauper than to depauperise him. It is impressed upon them that they must always, for economy's sake as well as humanity's, be on the alert

\* “Man : First and Last : Cave Dweller and Christian.” By George St. Clair, F.G.S. (Francis Griffiths. 9s. net.)



to give a helping hand to the really respectable poor in temporary distress, and thus guard against their distress becoming chronic."

In the *Nineteenth Century and After* a great-niece writes of Edward Fitzgerald, in view of the coming centenary of his birth on March 31, a gossip article of personal reminiscence concerning "the great translator-poet of the nineteenth century." "Most of the people," she says, "who have written about my great-uncle never saw him, never fell under the charm of his smile, so beautiful, so unforgettable—revelation of a tender, charitable, crystal-line spirit, incapable of a mean, a selfish, an untruthful thought—never heard his rhythmic voice, nor knew the aloof courtesy of his manner . . . and it is something to their honour, and also much to his, that though their portraits have shown some whimsicalities, some gentle foibles, now one, now the other, all have given us the presentiment of an honourable, truthful, upright life, of a humble, brave, and generous soul."

Two other articles we note in this number, "Scottish Orders and Catholic Reunion" by the Rev. Archibald Fleming, and "Oxford and the Working Classes," by Mr. J. B. Rye.

This month's *Cornhill* is an unusually good number; and that is saying a great deal. It has Mr. Sidney Lee's address on "Charlotte Brontë in London," delivered at the fiftieth annual meeting of the Brontë Society at Harrogate, January 23, and a centenary sketch of Charles Darwin by Mr. Leonard Huxley, from which we quote the close:—"The movement which issued from Darwin's work has swept away much that hampered or distorted human development; if at the same time it swept away some things which seemed to make life worth living in its own despite, it has given a solid base from which to proceed anew. Not least, it has furnished fine types of character. One of its finest assets is the spirit in which the work was done. The achievement was very great because the man was yet greater. The work is built deep into the foundations of the future; the worker stands out as an example of the ideal by which his successors also must shape their life and work. Therefore it is that praise of his intellectual achievement is not enough, but a warm and stirring personal note must always mingle with the commemoration of Charles Darwin." There is also an article by Miss Edith Sellers on "A High School of Danish Peasants," and "An Impression of Mr. Taft," by Mrs. Campbell Dauncey. Mr. St. Loe Strachey writes on "Pope and the Modern Woman," and Mr. Thomas Secombe on the Poe Centenary.

It seems to me that if in a society that on the one hand is beginning to care little about religion, and on the other would believe if it could, yet cannot—and, being perplexed and troubled, and feverish, feels a sadness creeping over it for which it cannot find a remedy—you are able to vindicate the courage, the cheerfulness, the joy of faith, you will do a great work for God and for humanity.—*Charles Beard.*

## PUBLIC ASSISTANCE.

THE Royal Commission on the Poor Laws and the relief of distress has presented its Reports, a majority and a minority report, and on many important points they agree. In name and in fact the Workhouse and the present system of Poor Law Relief must disappear, and with them the Boards of Guardians elected for the special purpose of dealing with paupers. More discrimination among the various classes of people needing or asking for assistance must be used. The taint of the old name "Poor Law Relief" must be abolished, and the new era of hopefulness and constructiveness, instead of mere suppression, is heralded by the proposal to substitute the term "Public Assistance." Private Charity must be organised as far as it will allow itself to be, and thus made more effective of good by the avoidance of overlapping and the minimising of fraud. This has been done in Germany and elsewhere, and some experiments have been made in England. The personal care and sympathy of human beings desirous of helping their fellows voluntarily may thus be made of far greater effect than at present.

Instead of herding together and treating in much the same manner the weak, the infirm, the feeble-minded, the temporarily unfortunate, the decent and the dirty, the woman with her first baby and the continually profligate, the man travelling in search of work and the professional tramp, there must be careful classification, and different treatment in separation of one class from another, to avoid the taint of pauperism on those who may be trained or protected from degenerating. The able-bodied loafing class should be compelled to work in farm colonies or other institutions. The suggested methods of discrimination are carefully thought out, and it is agreed that the County or County Borough should be the new administrative area, and that the power of the central authority should be increased.

The majority report proposes that the Public Assistance Authority of each County or Borough Council should be a statutory committee, half of whose members would be members of the Council and half selected from outside. The detailed administration of relief would devolve upon Local Public Assistance Committees to replace the present Relief Committees. These would be appointed by the Public Assistance Authority, for their knowledge and experience in the special work they have to do, and would be one-third women. Of the first importance under this scheme is the appointment in each County or County Borough of a Director of Public Assistance, thoroughly qualified and well paid, and to each Public Assistance Committee a Superintendent of Public Assistance to advise the Committee. Thus, it appears, place would be found for a professional class whose studies and training specially fitted them for the work of Public Assistance.

The minority report recommends that the present functions of the Boards of Guardians should be distributed among the various local authorities, who have the supervision of similar work for those who are not paupers. The whole machinery for a

special and separate treatment of Destitution should be swept away, and the care of all children be with the present Educational Authorities: provision for birth and infancy, the sick and incapacitated, and the institutional treatment of old age should devolve upon the Local Health Committee: the Local Pensions Committee should deal with all the aged poor, whether or not they were entitled to a National Pension, and the mentally defective should be cared for by the Asylums Committee of the County or Borough Council.

The manifest advantage of this well-thought-out and ably presented minority scheme is that there would be no special treatment of a pauper class distinct from the rest of the community. Education, medical treatment, &c., would be given according to the needs of each person, and then the cost collected, or remitted in part or wholly, according to the position of the individual. The far-reaching reform in the spirit of public assistance, and the simplification of machinery and, one would think, economy of expense of this method claims admiration.

In close connection with the reform of poor law relief, or public assistance, is the question of the unemployed. Here again there are a majority and a minority report.

Both agree in recommending the establishment over the whole country of a system of Labour Exchanges with the fullest possible interchange of information, and the distinction between men and women who are willing and able to work, who should be helped to obtain work, and supported in the meantime, and the unwilling who should be detained in colonies under compulsion; also that the State should allow grants in aid of payment of unemployed benefit by Trade Unions.

Attacking the evil of unemployment at its source, they advocate that the age of exemption from the elementary schools should be raised, boys being kept at school until they are 15 unless they are learning a skilled trade, and the curriculum of the schools raised so as to prepare them for the work of an artisan rather than, as at present, training a class of clerks altogether in excess of the requirements of industry. Better technical instruction should be provided for children after they have left school.

The ranks of the unemployed are largely increased by the vast number of labourers who have no particular trade, and these measures would considerably reduce the numbers of these often helpless casual labourers.

The minority also advocate the reduction of the hours of employment of railway and tramway servants, the practice of giving to suitable mothers sufficient assistance to maintain themselves and their families, and a programme of necessary work required by the Government for ten years ahead, to be carried out in slack times by ordinary labour, at standard rates. To maintain the scheme a Minister of Labour should be appointed with a seat in the Cabinet.

Hopefully we may anticipate a new era in the treatment of the poor and unemployed, in which they will not be branded as criminals, or thrust into a class apart



from the rest of the community, unless they prove themselves to be chronic loafers. The recommendations on which the whole commission agrees would go far in this direction, while the minority would entirely eliminate the idea of the special treatment of a pauper class, bringing the poor and unfortunate into the general organisation of the country in each department of the national life. Evidently, however, all agree that he who is provided with sustenance by State aid must work for it if he is able.

Such a report as this must result in legislation which, if undertaken on large constructive lines, may simplify rather than complicate administration. Even the measures on which all are agreed would bring happiness and hopefulness to the most distressed multitudes at the bottom of the social order, and relief to the consciences of ordinary citizens who do not know what to do in the presence of so much unemployment, poverty, and want. But if the nation could rise to the main principle of the minority report, the recognition of the poor and unfortunate as organically members of the same body politic with the wealthy and successful, the treatment of them as equally citizens with the rest, only setting them in a class apart (necessarily to some extent disparaged by this differential treatment) if they prove themselves to need it,—the term "Christian nation" might be applied with something less of hypocrisy than at present.

PRIESTLEY PRIME.

### BOTTICELLI'S PAINTINGS.

FULL of thought and full of poetry, Botticelli's paintings commend themselves more and more to all thinking men and women, to those who have some insight into the reality of life, as well as a full appreciation of art.

This is an age of writing, and many competent critics have given this or that interpretation of his pictures. On reading a description of an allegorical or symbolic painting it is often objected, "but did the artist himself mean all this?" When the painter is no longer in our midst it is impossible to tell exactly what he thought and what he aimed at expressing; but in this case, if we consider the surrounding conditions of the man of genius in the fifteenth century in Florence, we may be able to explain for ourselves what otherwise might remain meaningless or mysterious. Botticelli lived when the Medici were at the height of their glory; when artists and poets were patronised and encouraged, and when luxury, and vice, too, were prominent characteristics of Florentine life.

At the same time the great, earnest-souled monk and preacher, Savonarola, was lifting up his voice, and Botticelli loved and followed him, and sorrowed at his martyrdom. Both these influences no doubt had their effect on the poet-painter of the Renaissance, indeed, the change of expression in the faces of the Madonnas which he painted before and after the preaching of Savonarola is quite noticeable, the later faces being touched with far more of melancholy than the former.

In another paper I have alluded to Botticelli's pictures of "Calumny" and "The Nativity," as having been painted to express his horror at Savonarola's death, and his firm belief in the teaching of the reformer. Now I want to say a few words on his famous paintings of the "Birth of Venus," "Spring" (or the "Primavera") and "Mars and Venus."

The two former are in Florence and the latter in our own National Gallery; and, according to the latest books on the subject, all three were painted for the Medici family, and probably all three were inspired by one woman.

This was Simonetta, a Genoese maiden, who married one of the Vespucci family and who died young, whilst praise of her innocent beauty and goodness was the theme of every Florentine. It is even recorded that she was carried to her grave with her face uncovered, so that all might see her marvellous loveliness for the last time. Giuliano, one of the Medici, admired her so greatly that he considered himself her "knightly adorer."

The romance and tragic early death of this girl may well have appealed to Botticelli's imagination, and have become a source of inspiration when he was commissioned to paint his pictures.

In the "Birth of Venus," the goddess is represented as on the verge of alighting from a large shell, on which the Winds, two flying figures, have wafted her from the ocean to the shore. Standing lightly erect on the shell, unclothed save for her magnificent golden hair, the newborn goddess will in another moment be met by the waiting nymph on land, and be wrapped in the delicate embroidered garment which will conceal her fair limbs.

Is it expectation of what life upon the earth will bring her that makes her face so wistful? Is it not perhaps the first waking of womanhood in a young soul, that Botticelli has portrayed for us in the awe-struck, dreamy expression of those sweet eyes? The woman, or nymph, who waits with the cloak held out, is attired somewhat after the fashion of a Florentine lady of the time, in such graceful garments as no doubt Botticelli saw every day at the court of the Medici. This painting, to my mind one of the most lovely in Italian art, is also said to have been suggested by the verses of Poliziano, one of the poets of the Medici circle.

Whatever the source of inspiration, it must always stand as a great masterpiece of the Renaissance; and if the various suggestions as to its meaning, given by one and another interpreter, help one to appreciate its exceeding beauty, one need not complain of too much writing on the subject. Gather up, rather, all that is said, and look at the picture with renewed interest, whether it commends itself as representing the goddess born of the sea foam, or Simonetta in her pure young beauty, or an ideal of dawning womanhood.

Of the "Mars and Venus" in London, there is less to say, but taken as the second phase, possibly, of Simonetta's life, it at once assumes an interest of its own. Mars, the God of War, lies sleeping, resting idly and luxuriously, with his lance and helmet thrown aside. His whole attitude suggests utter carelessness, and whether dangers

surround him or not, he sleeps on, whilst little elves frolic and play with his armour. Near him, but yet how apart, sits Venus, with sadness in her beautiful face, as if she were utterly weary of life and feels that nothing remains for her but patience unto the end.

This picture may have been intended only to represent the god and goddess of the old myth, and in any case is particularly fine in design and colour; but it may also have been meant to represent Simonetta, awakened to the sorrow and disappointment which is, unhappily, too often the woman's lot.

The third picture, the "Primavera," is well known and has often been described and interpreted. One writer thinks it may have been one of four panels of the Seasons, the central figure being Spring, the others the Spring months, the Graces, and the West Wind; another interprets it as the Queen of Love standing to greet Spring, who comes towards her with her lap full of flowers, attended by Flora and a Zephyr, whilst the Graces dance together and Mercury scatters the winter clouds. Others call it the "Kingdom of Venus," and say it was partly suggested by Poliziano's verses on Giuliano and Simonetta; and yet another gives a fresh idea and thinks Botticelli intended to represent Venus, or Simonetta, in the Elysian Fields. Having passed beyond this life, she (Simonetta) stands aloof, watching the other figures as in a dream. She sees the nymph clasped by Death, even as she advances with her flowers, and knows that the rest will each be conquered by him in turn. She has already received his embrace and dreads him not. The figure of Hermes (or Giuliano?) stands apart also, beyond where the Graces are dancing. Was it intended that he and the woman he loved were so near and yet parted? It may be so. She looks before her, dreamily; he has his back towards her, as if she were not visible to him.

Whether taken separately or in connection with each other, these three pictures are likely to leave a deep impression on the minds of those who see them; and few fifteenth century artists surpass Botticelli, the man who in youth is described by his father in some official return of his household, as a painter "quando vuole" (when he likes).

KATHARINE F. LAWFORD.

Clarens, February, 1909.

THE *Country Home* for March opens with an illustrated account of a charming old house, Hadlow Place, in Kent. Another most interesting article is on the "School for Lady Gardeners," at Ragged Lands, Glynde, a little village on one of the sunny slopes of the South Downs; and Sir Robert Hunter writes on "Footpaths: their Enjoyment and Protection." One of the illustrations is of "The obstruction erected across a footpath at Snettisham Park, Norfolk, with a way sawn through it by the fishermen who used the path." Their action was upheld in the courts. Another charming picture is of a Woodland glade on Nettlebed Common, near Henley; part of 900 acres secured to the public by the Commons and Footpaths Preservation Society.



## DR. INGE'S JOWETT LECTURES.

THIS week's lecture, the sixth in the course of ten, marked the beginning of a new division of the subject. It dealt with Pragmatism as it affects religious faith. The title was "Faith based on Moral Sense or Practical Needs." Previous lectures, Dr. Inge said, had shown that no authority can claim to be primary except the clear affirmations of faith itself, those spontaneous assertions of the basal personality, which religion calls the voice of God, and which in the language of philosophy might be described as the self-revelation of the Objective in our subjectivity. This voice speaks *through* rather than to the human heart and conscience and intellect, nor is it possible to separate the divine and the human elements in any act of faith. We have resisted the temptation, he added, to arrest and fix the development of faith in the region of undifferentiated feeling, and have found that reliance on external authority of any kind is at best only a make-shift, a substitute for a full and manly faith. Faith must operate through our natural faculties; but which of these is its chosen organ, the will, the intellect, or that specialised feeling which creates aesthetic judgments? These faculties would be considered in turn, and the present lecture was concerned with the Will. The "will to believe" was undoubtedly a very common ground of belief. Whether such belief deserved the name of faith was another question. Belief on practical grounds did not imply such complete distrust of human faculties as was implied by those who relied on external authority, but it did spring from intellectual scepticism.

Giving a short historical account of the growth of the pragmatist tendency in philosophy, Dr. Inge noted its first serious attempt in the Nominalist opponents of Thomas Aquinas. The same cleavage was seen in the mystics. There were those who said that complete surrender of the will was enough, which led to Quietism. Of this the *Theologia Germanica* was an example, while in Eckhardt we have a stronger example of the intellectualist tendency. Through Spinoza and Kant, and the later Kantians who had modified the moral rigorism of their master, we were brought down to the Pragmatism of William James, of Harvard; and the lecturer then passed to a consideration of Ritschl and his doctrine of moral values, which, like Schleiermacher's pure feeling, were made the ultimate seat of authority. Next week's lecture is to consider the same tendency as it appears in the Modernists of the Catholic Church.

Regarding this whole tendency as part of the nineteenth century reaction against the supposed tyranny of natural laws, Dr. Inge said that a truer solution was not to discredit natural law, but to remember that science can admit of no exceptions, and that natural law must include the highest principles that can actuate the best of men as well as the blind movements of inanimate things. Hence they came to recognise Spiritual law in the Natural world. They need not despair of reaching solid ground by means of the intellect, though not by the intellect alone.

## THE CHILDREN'S COLUMN.

A BABY-BOY was born in a single-roomed log-cabin in a wild and lonely part of America on February 12, 1809. He was called Abraham Lincoln after his grandfather, who, like his father, was one of those settlers who cut down forests, and cleared and tilled the ground before America had as many towns and villages as it has now. In November, 1860, Abraham Lincoln was chosen by the Americans to be their President. The President, you know, is the head of the Government of the United States of America. He lives in a palace-like house, called the White House at Washington, and though he does not wear a crown, and is only a plain "Mr." in every-day clothes, he rules like our king, and is treated by all other rulers with the respect due to the head of a great nation.

"The Story of Abraham Lincoln" is one of that set of books called "The Children's Heroes." If it is not among your home books, or in your school library, you should ask for it, or, better still, save twelve pennies and buy it for your own. It has good pictures, and the fine poem "O Captain! my Captain!" which Walt Whitman, the American poet, wrote when Lincoln was cruelly murdered in 1865.

It was a "Life of Washington" that chiefly stirred Abraham Lincoln, when a child, with longings to serve his country. The book was borrowed from a farmer. Once when lying reading it in the loft, Abe was called away. The rain came and spoiled the book. "Never mind," said the farmer to whom the boy went in despair. "You do three days' work for nothing, and you may keep the book." Abraham did, for he thought no trouble too great in order to learn in all sorts of ways whatever would help him some day to live nobly for others in the big world outside his father's farm.

You must read for yourselves about his cabin-home, about his ploughing and tree-felling, his hunting the deer for food and clothing, about his great strength and his long legs, about the wooden shovel on which he taught himself arithmetic with charcoal, and about the poor woman's threepence, and his nickname, "Honest Abe."

Then at the age of twenty-one he left the life of a backwoodsman, and struggled upwards and onwards, from one place of trust and usefulness to another, till God helped him through his biggest task of being President for his country, in a time of her greatest need.

Exactly a hundred years after he was born, Abraham Lincoln's birthday was kept all over America. He was remembered along with that other famous President, George Washington, as one of the two great statesmen to whom America owes most. English-speaking people throughout the world sent greetings to the Americans, and joined in honouring Lincoln as one of the world's great men.

I wonder how many of you children had a "Lincoln Centenary Celebration" at your school, or in your town, on February 12? Here in Manchester many schools had one, and at the Town Hall there was one attended by over a thousand people of all sorts and ages. The Stars and Stripes and Union Jack were draped together. Mottoes of goodwill towards America hung

on the walls. Everyone received cards with portraits of Abraham Lincoln. A gentleman recited a famous speech of Lincoln's, and the poem "O Captain! my Captain!"<sup>22</sup> A friendly message was read out from the men and women of Manchester and Salford to the people of the United States of America.

Then there were speeches in honour of the man who had served his country faithfully, unselfishly, first as a citizen and member of Parliament through difficult years of peace, and lastly, as President through the sad war between the Northern States of America who hated slavery, and the Southern States who saw no wrong in white men keeping black people for slaves. The speakers told how Lincoln succeeded in his life-long desire of freeing the black slaves, and in giving black men and white men equal chances of living good lives. How he succeeded, too, in keeping the great American nation undivided under one free Government.

A lady was asked to speak. She recalled how American women had suffered, and helped the men of the Northern States, fighting for the cause of a free, united American nation. How the women of Lancashire had also helped that cause, by bravely and cheerfully enduring hunger and poverty in their homes, when the American war caused the terrible Cotton Famine. The Lancashire women did not want to influence their husbands, and sons, and brothers to make England interfere to stop the American War, so as to get the cotton for the cotton mills to be busy, and everyone in Lancashire earning money again. She said that the women of Great Britain to-day specially honoured Lincoln, and prayed for a man such as he to help them in their struggle to get for all men and women in a free, undivided British nation, equal chances of leading good lives.

Major Church Howe, the American Consul for Manchester, spoke next. Of course he promised to cable the kind greetings to America. He had been in the first regiment called out to march to Washington, when the war began. It was thrilling to hear how President Lincoln welcomed them, and shook each warmly by the hand, and thanked them for coming at his call to fight for their country, and the freedom of the black slaves. They were mostly lads under twenty, and the fatherly smile, and noble, cheery words sank into their hearts. Major Church Howe had much to do with Lincoln for the rest of that terrible war-time. He told us stories that showed what a simple, tender-hearted, strong, brave, unselfish man Lincoln was. They always felt that they had not only a great cause to fight for, but the example of a hero to follow.

And now here is Abraham Lincoln's sermon to his own boys. "Don't drink, don't smoke, don't chew (tobacco), don't swear, don't gamble, don't lie, don't cheat. Love God, love your fellow-men, love truth, love virtue, and be happy." There is something for everyone of you boys and girls to take to heart. Who knows what heroic work for home and country God may have for you to do, as he had for Abraham Lincoln, if you use every opportunity to become wise, large-hearted men and women?

EMILY H. SMITH.



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LONDON, MARCH 6, 1909.

## THE OPEN PRINCIPLE.

"TRUE liberty is positive, not negative, dealing less with the removal of restriction than with the imparting of power." Such is the motto printed on the back of the title-page of an address by the Rev. L. P. JACKS, on "Collectivism in Religion," given last October to the Yorkshire Unitarian Club, and since published by the club, with a new title, "The Open Principle." (The address may be had for 3d., or 3½d. by post, from the secretary of the club, or from the Book Room at Essex Hall.) The motto we may take as an acknowledgment that in Mr. JACKS's view there is a right kind of liberty even in religious fellowship, but his address affords us no light on that point; it is concerned with what he regards as the implications of "The Open Principle," which would seem to be altogether bad from his account of them, so far as any healthy progressive church life is concerned. It is a somewhat surprising plea, as coming from a teacher in Manchester College, and it contains a surprising reading of a chapter in the history of our Free Churches.

For the starting point of his address Mr. JACKS takes an announcement, typical of many which appear on the calendars of our churches, declaring the undogmatic character of their religious fellowship:—"In this church no profession of belief is demanded and no theological test imposed as a condition of church membership. Each individual is encouraged to form his own opinion and to exercise an unfettered freedom of judgment." From this it is argued that our churches have no positive basis, and simply proclaim a negative principle, which does not appeal to men of earnest conviction. The serious inquirer is represented as discovering that "our churches have put themselves under a perpetual disability to declare a collective principle"; that they have no protection against the evil results of a mere cash nexus as the one condition of membership in the church; and that we are helpless

victims of pure individualism in religion and the doctrine of *laissez faire*. This being so, we are exhorted "to disabuse our minds of prejudice and frankly face the fact that the Open Principle, as the basis of church life, has failed."

To this we can only reply that we do not recognise the dilemma, and that the account here offered of "the so-called 'Open Principle'" is entirely perverse. With Mr. JACKS's demand that a church must be protected "by the spirit of allegiance to a positive principle" we are in complete accord. "The first lesson," he adds, "that free men have to learn is that they are not free to be disloyal to the principle which holds them together." What that positive principle ought to be for our churches he does not go on to tell us, but concludes by saying that it has to be found and stated, as the rallying ground for a new departure and a basis for a new development. We may fairly ask that he will not long delay a further elucidation of this vital matter.

But meanwhile, we are content to rest in the conviction that the Open Way is the true way in religion, and that our Free Churches will not be false to that conviction. "The Open Principle, as the basis of church life," Mr. JACKS says, "has failed." But that principle is not and never has been, the basis of life in our churches. Religion has been, and must always be the basis, and freedom is simply a condition, but an essential condition, of its healthy and progressive life. That surely is the meaning of our history which goes back for generations before the point at which Mr. JACKS is content to begin his exposition. We are not sure that he means to be taken seriously as a historian when he draws the parallel between the teaching of the champions of the Liverpool Unitarian controversy of 1839 and the individualism of Bentham and his school, but the suggestion that the principle of open fellowship in our churches had its origin in that period will not bear a moment's examination.

Dr. MARTINEAU himself was a child of the Octagon Chapel in Norwich, and fifty years before he was born Dr. JOHN TAYLOR had made his famous declaration that they in that chapel would belong to no sect or party, but with love and good-will for all would-be Christians and only Christians. And the undogmatic, open principle of church fellowship is traced still further back in the history of the Octagon Chapel, as in many other of the old congregations, of which those of MATTHEW HENRY's Chapel, in Chester, and of Hope-street Church, in Liverpool, are notable examples, both of them more than 200 years old. They maintained the open principle, and therefore it was that they could pass quietly through the process of growth, which led them from Calvinism through various stages of religious thought to

present-day Unitarianism, in one unbroken line of religious life, of fellowship in Christian sympathy and spiritual worship. Otherwise we could have no right to the possession of those old foundations, and we have no right to them, if we put any dogmatic limitations on our own religious fellowship. Our very life as a religious community is bound up with the ideal of a genuinely Free Church.

Anyone who will take the trouble to read Dr. MARTINEAU's lecture in the controversy of 1839 on "Christianity without Priest and without Ritual," must surely see that its inspiration is not any doctrine of individualism or *laissez faire* in religion, but the demand for spiritual freedom, to secure an open way for the prophetic as opposed to the sacerdotal conception of religion.

"Christianity," he maintained, "is without priest and without ritual. It altogether coalesces with the prophetic idea of religion, and repudiates the sacerdotal. CHRIST himself was transcendently THE PROPHET. He brought down God to this our life, and left his spirit amid its scenes. The Apostles were prophets; they carried that spirit abroad, revealing everywhere to men the sanctity of their nature, and the proximity of their heaven. Nor am I even unwilling to admit an apostolic succession, never yet extinct, and never more to be extinguished. But then it is by no means a rectilinear regiment of incessant priests; but a broken, scattered, yet glorious race of prophets; the genealogy of great and Christian souls, through whom the primitive conceptions of JESUS have propagated themselves from age to age; mind producing mind, courage giving birth to courage, truth developing truth, and love ever nurturing love, so long as one good and noble spirit shall act upon another. . . These are CHRIST's true ambassadors; and never did he mean any follower of his to be a priest. He has his genuine messenger, wherever, in the church or in the world, there toils any one of the real prophets of our race; anyone who can create the good and great in other souls, whether by truth of word or deed, by the inspiration of genuine speech, or the better power of a life merciful and holy."

The demand is that each one should be free to seek his own inspiration, his own convictions of truth, in direct communion with the living God, that so he shall have a genuine religious life to bring into the fellowship of the church. There is no bar in this to any declaration of a collective principle, provided only it be a true principle of religious life in the maintenance of which the children of God may freely unite.

Again, in the same controversy, Mr. THOM, in his lecture on "The Practical Importance of the Unitarian Controversy," said:—

"There is no sublimer idea of Christianity than its delightful vision of a UNIVERSAL CHURCH; the Kingdom of the



Gospel becoming a Kingdom of Heaven on earth; uniting the nations by a spiritual bond; in every heart among the families of men kindling the same solemn ideas, and opening the same living springs; subduing the differences of class and country by the affinities of worship, by kindred images of Hope, of Duty, and of God becoming a meeting-place for the thoughts of men; including every form and variety of mind within that spiritual faith which leads onwards to the infinite, yet presents distinct ideas to the heart of childhood, and feeds the sources of an infant's prayer; assembling in their countless homes the Brotherhood of man around the spiritual altar of one Father and one God, whose presence is a temple wherein all are gathered, and whose spirit, dwelling in each heart, meets and returns the seeking of all his children."

How can such religion as this, the religion of JAMES MARTINEAU and JOHN HAMILTON THOM, be called pure individualism? Nor was their doctrine of the church anything of the sort. To be convinced of this, read Mr. THOM's sermon on "The Church of the Living God" at the end of the volume "A Spiritual Faith," or that on "The Church of the Spirit" in the volume "A Minister of God"; and remember what Dr. MARTINEAU said in his letter to the first National Conference at Liverpool in 1882, concerning the Christian congregation as the most beneficent of human institutions. The real springs of its power he found in three conditions:—

"(1) That its members unite purely for fellowship and growth in the Christian life and mind.

(2) That, in its external action, it bears down with missionary zeal on the paganism and irreligion and neglected suffering which it sees around.

(3) That on the churches it looks as on confederates, moving upon different lines in the same sacred warfare; so that these three, viz., Sympathies of Godliness within the Congregation, Aggression on Sin and Misery without, Loyal Affection for Comrades under other banners, are the animating principles which make even a small Christian society a leaven of moral health to a neighbourhood ten times its size."

The Open Principle provides the right condition for healthy growth in the church and for sincerity of religious profession, but there must be *life* to grow under that condition. And that life is the one sure safeguard against the dangers of the "cash-nexus" to which Mr. JACKS rightly points. He admits that it is a worthy aim to seek to gather the unconvinced into our churches that they may be enlightened and helped, but he deprecates the loose conditions under which people come in and even gain prominent control in congregational life, who, from a lack of serious religious purpose, without conscious intent, work "in such a way as to undermine the foundations of piety and reverence."

"I would close the church door," Mr. JACKS says, "against no man, not even against the most frivolous and irresponsible, not even against the most light-hearted dabbler in theological sensation; but I would strictly see to it that no such person possessed the slightest control over the destinies of the church."

But how see to it? By some covenant or declaration of religious purpose, which every member must openly accept, by strict rules and a method of government by which only the seriously and religiously convinced would be admitted and the degenerate and unfit would be expelled? That would mean the formation of a church within the congregation as the ruling power, the setting-up of an inner circle as judge of the rest. There is no bar to such a method in the Open Principle, rightly understood, if the method is judged to be wise and effective. But is it necessary, and would it be the best way? Would it really be effective for the high end in view? If there is true religious life in the fellowship of the church, would not the natural selection of free religious sympathy and the tacit judgment of a common spiritual insight do all that is required, and be the more wholesome way?

*Undogmatic* in religious fellowship, in churches of the Open Way, does not mean *unconvinced*, or absence of serious religious purpose; nor should an earnest inquirer coming in to that fellowship find a lack of positive nourishment and quickening sympathy. The failures in our church life which Mr. JACKS deprecates are not due to the Open Principle, but to feebleness of religious life and lack of steadfast purpose and true perception of what is signified by the church. "*In this church no theological test is imposed as a condition of membership.*" But it must not be forgotten that it is still a *church* which invites to this open, undogmatic fellowship; which means fellowship in religious life, a very definite and practical purpose. *Church* means life with God, the life of worship and of service; it means a seeking together of the Father's will, in brotherly spirit—not self-seeking, but service of the Kingdom of God. And that, we have proved in the experience of generations, is best accomplished in an open religious fellowship, in freedom of the spirit. Life will draw to itself life, and extrude that which is hurtful and corrupt. The safety of our churches is to be sought in more perfect self-surrender and earnest service, with joyful recognition of our happy fellowship in the true life with God.

This, we are profoundly convinced is the great need of our churches; and the endeavour after fuller life and more perfect service in each congregation will be greatly helped and strengthened by closer union and brotherly co-operation of all the churches of our fellowship.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### ORGANISATION.

SIR,—The resolution which the Rev. Joseph Wood is going to put forward at the Triennial Conference is one which, if adopted, is bound to have such a far reaching effect on the future of our Churches and our Church life that it deserves the most serious consideration at the hands of all our congregations; and I think the matter should be ventilated as far as possible before the meeting at Bolton, so that the delegates may have a clear idea what they are going to vote upon, and should consider dispassionately and carefully, between now and April 21, what will be the effect of the carrying of this resolution. And, therefore, although many wiser and more experienced men have written and spoken on this subject, yet as one of the younger members of the band of those who love our churches and their work, I venture to crave a space in your columns, while I state as briefly and concisely as I can, why I think that Mr. Wood's scheme is fraught with the greatest danger to the future life of our Free Churches.

In the first instance, I confess I rather dread the idea of "Organisation," and although I shall probably be told that Mr. Wood does not mean by the term what I do, yet I want to look ahead and see how the scheme will appear, say fifty years hence. By that time probably all those who take part in the discussion at Bolton will have passed away, personal interpretation of the meaning of this resolution will no longer be possible, and the resolution itself, if adopted now, will be considered the Magna Charta of the great scheme. Now in that resolution the word "Organisation" appears in two places (it actually occurs three times—but once only as a repetition). I do not know what dictionary Mr. Wood uses, or what is the standard work to which the conference can refer, but in my dictionary I find Organisation means "(1) The act or process of organising; (2) the act of systematising or arranging; (3) the state of being organised, also a whole or aggregate that is organised," and under the head of the verb "to organise," I find the explanation, "to arrange the several parts for action and for work, to establish and systematise."

Now even if Mr. Wood and his friends disavow their intention of "establishing and systematising," have we any guarantee, if this scheme is carried out that future officials will not propose to do so? We have only to look at the days of early Christianity to see how the little group of churches, bound together at first simply as followers of Jesus, allowed themselves to be developed into bodies which at the various councils dogmatised, systematised and persecuted, until they placed Christianity in fetters, which for centuries prevented the development of that spirit to which our group of Free Churches goes for inspiration.

I know of no organisation in any sphere



of life which, however lightly the bonds of union may press at first does not eventually tend to become bureaucratic and dogmatic. Surely now at the beginning of the twentieth century it is not the time to do anything which may reproduce in a short period conditions out of which other Churches are trying to creep. In every group of organised Churches there are men with whom surely we, the spiritual descendants of those who gave up everything in 1662 for the cause of religion freedom, have every sympathy—men who are resenting the pressure of the creeds, articles and confessions of their Churches, and who desire to come out into a free atmosphere. Is this the time then for us who are the inheritors and guardians of the Free Tradition, to voluntarily put ourselves into bonds however light? But we may be told there are to be no bonds. Well I confess I personally do not see how an organisation can exist, unless there are some basic principles upon which it can organise, and which it can put forth before the world as the foundation upon which it stands. I have no objection to individuals forming themselves into as many organisations as they please, amongst themselves, but when it comes to Churches then I hesitate. For let me put a practical question: Suppose we organise under the conditions which Mr. Wood suggests on page 8 of his pamphlet on "The Federated Church." He gives three "principles which are fundamental and essential to our own distinctive Church life." No doubt these three principles are essential principles of our Liberal churches. But I should hesitate to ask any of our churches to subscribe officially even to these. For what is to prevent the organisation in fifty years, under new leaders, changing or adding to its three basic principles, and substituting some of a more dogmatic nature. It would only mean the vote of a majority of some sort to accomplish this, and where would our boasted Free Christianity be then? What would have become of the principles for which our forefathers suffered persecution and death?

That is one danger I foresee; but there is another much more immediate, one to which I must call attention. Suppose Mr. Wood's resolution is carried, by a majority (it won't be carried unanimously), and suppose a year hence, after consultations with existing associations and assemblies, a scheme is put forward and carried by a majority vote. What is going to become of the churches which refuse to join the scheme, either the circuit scheme or any other? Are they to be ostracised and frowned upon by the new Organisation which will claim to speak for our present group of Free Churches? Are they going to be in the position of the City Temple at the present time, and find the door of the new Union, or whatever it may be called, shut upon them. If otherwise—if it is going to make no difference whether a church is in or out of the new organisation, then why make such a fuss about its formation, for it will not be able to do more than our voluntary Associations can to-day.

No, sir, we have to-day all the organisation that is feasible in our district Associations and Assemblies. According to the Conference report I find that of the churches

on the Conference Roll, all the English Churches except six, all the Welsh Churches, all the Scotch Churches, and all the Irish Churches except four, are included in the District Associations or Provincial Assemblies. And it is within these voluntary associations that we must work for the welfare of our churches, and the Faith they guard.

In all I have said, and I apologise for taking up so much of your space, I am not minimising the need for work, or stating that I am satisfied with the present condition of affairs. We need new life, it is indeed "more life and fuller that we want." We need a new spirit which shall breathe upon our dry bones and make them live. But I confess that Mr. Wood's proposals for a new organisation as at present outlined, fills me with dismay for the future of our Churches, and the religious principles for which they stand.

C. SYDNEY JONES.

*Liverpool, March 1, 1909.*

The Rev. E. D. Priestley Evans also sends us a long letter, at the last moment, in reply to Mr. Wood, and examining his organisation scheme. We can only print here one passage, referring to Mr. Wood's letter of last week:—

Before I attempt engaging in a duel with him, and before he demolishes me, when the dead can speak no more, I should like to place on record our deep debt of gratitude to Mr. Wood for the great personal interest he has taken in our churches, especially the weaker ones, and of rousing us to some sense of duty toward them, awakening in us a feeling that we ought to be up and doing on their behalf. And that we must. I should say we are all agreed about the need, and have to thank Mr. Wood very largely this time for pointing it out to us, just as we have had to thank others before, and the Conference for its splendid inspiration to work to meet those wants. We only differ as to methods. "But," as Professor Edward Caird says, "a method always involves a principle, and a change of form is impossible without a change of matter." So that Mr. Wood's new method does mean a change of principle, and the change of form will involve a vast change of matter. The method is, of course, a change from independency to a hierarchical form of Church government. And the change of form will ultimately mean a change of name and teaching. Mr. Wood has taken to heart my words referring to his method as being "the opportunity of the soul that itches for power and superior authority." Surely, on a little reflection he will see that that remark is perfectly true. It is as true of Dr. Martineau's system, brought forward at the Leeds Conference, as it is still true of Mr. Wood's proposal. It will be the grand opportunity for such an individual when he appears on the scene. It is no reflection on Mr. Wood, for he is the last man one would suspect of such a thing; it is a reflection on his proposed new method. Then he says, the "dole" from the Conference fund will be administered as it is now, and by [the existing authorities. . . through the local assemblies or associations." Why then start another fund, when others are doing this sort of thing, especially the B. and F. U. A.—funds

that have the confidence of our people, whereas a conference fund in the present temper of our people would not command such confidence from what I hear. If more money is needed, let us appeal for an increase, say to the Sustentation and Augmentation Funds, to do their still needful work, and not multiply our funds indefinitely. The proposed new organisation does aim at something more, it is true, than collecting and distributing money among weaker churches, as Mr. Wood rightly says; but, in my opinion, all that it does propose beyond this is distinctly harmful rather than helpful.

#### PSYCHICAL RESEARCH.

SIR,—I am sorry if there was anything in my criticism which would justify the tone of Mr. Graham's reply. I had no thought of making a personal attack on him, but wished merely to say, quite bluntly but not rudely, that the evidence which seemed so satisfactory to him was, to me, utterly unconvincing, and to give some reasons for my incredulity. When Horace wrote of the "genus irritabile vatum," he must have been thinking, not only of poets as usually supposed, but of some members of the Eleusinian or other mysteries, of whom, indeed, Rome was full in that decadent period of religion. There are many striking similarities between the period of the early Roman Empire and our own time. No similarity is more striking or deplorable than the attempt of earnest and sincere people in both periods to find refuge from unbelief in the occult, and to prove spiritual things on material lines. I am still old fashioned enough to believe that spiritual things must be spiritually discerned.

Mr. Graham's method of reply, which consists mainly in charging his opponent with wilful ignorance, does not tend to intellectual clearness, or to that not unfriendly, although quite outspoken discussion of differences of opinion which is the only form of discussion in which I care to engage, and the only form of discussion which is worthy of insertion in your columns. I do, indeed, think that men like Mr. Graham believe more than the facts would warrant, and that with them sometimes the wish is father to the thought, but in thinking so I may, of course, be mistaken, and I certainly make no aspersions upon their moral character.

Mr. Graham charges me with various mistakes, none of which have any bearing on the discussion, whether the cross-correspondences really prove communications from Mr. Myers. Nevertheless, I suppose I ought to refer to them.

He objects to himself and those who think like him being vaguely described as spiritualists, and thinks my use of the word exposes ignorance. Mr. Podmore, in his well-known book, defines spiritualism as a "belief in intercourse with the spirits of the dead." I have indeed done Mr. Graham wrong if he does not believe that the evidence which he describes tends to prove that Mr. Myers is in communication through Mrs. Piper and Mrs. Verrall with the living. He tells us, "It may surely be said the communications are full of Myers' rich and radiating personality, not easy to mistake for anyone else, by any who



knew him." Mrs. Myers does not recognise this rich and radiating personality, but Mr. Graham evidently does. I know nothing of the quarrels between one section of spiritualists and another, but I do not know how otherwise to describe Mr. Graham, and those who think with him, than by the word spiritualist. Knowing many spiritualists as I have done, I use the word without any idea of moral condemnation. Mr. Graham's dislike of the word would be paralleled by a Fabian who should repudiate the name Socialist because he belongs to an aristocratic and intellectual section of the party. There is no parallel whatever in his suggestion that *THE INQUIRER* might be vaguely described as infidelity. There would have been a parallel if he had said *THE INQUIRER* might be vaguely described as "modernist."

Mr. Graham also charges me with ignorance in saying that Mrs. Verrall writes her automatic script "in a hypnotic condition." I know, of course, that Mrs. Piper goes off into what is called a trance, and that Mrs. Verrall does not. Her automatic script is often carried on in railway carriages or by herself in her home. To quote again from Mr. Podmore, "The more striking phenomena of the induced trance and of automatism . . . are now, it may be presumed, fairly established. . . . For more than three generations such part of the instructed world as took any note of the phenomena which we have now learnt to call *hypnotic* was divided into two camps." Mr. Podmore includes under the word *hypnotic* the phenomena of trance and automatism. I did the same. What I meant, and what I should have thought anyone could see that I meant, was that Mrs. Verrall, like all automatists, was not writing with full consciousness and intention. Her subconscious self is at work, and the conscious self is either asleep or in abeyance. All kinds of forgotten poems and thoughts are written down in this condition. It is a very curious and abnormal condition of mind, which is well worth study, but it does not imply telepathic communication from the living or the dead.

The only mistake I have made is in assuming that Mrs. Piper was one of those who tried to give the word or sentence left by Mr. Myers in a sealed envelope, and this mistake has no relevance to my argument. The real point which, of course, is undeniable, is that Mr. Myers left a sealed envelope, that an attempt was made after his death to discover its contents by supposed communication with the dead, and that the attempt was a complete failure.

I gave credit to the Society for bringing its best mediums to bear on the experiment, and as Mrs. Piper seems to be regarded as the most successful medium, I naturally thought they would apply to her, amongst others. I think they are to be blamed for not doing so. It was a great opportunity, and they ought to have done all they could. But the fact remains unaltered that the attempt was made under satisfactory conditions, which precluded fraud or telepathy between the living, and the attempt failed.

What Mr. Graham means by his reference to Ruskin and Tennyson I fail to understand. Does he mean that they were spiritualists in the sense in

which he is a spiritualist? Does he mean that they believed communications from the dead were given through automatic writing or mediums in a trance, or in any other material form? I know of absolutely no evidence for such a statement. If he does not mean something of this kind his reference to Tennyson and Ruskin as belonging to the same category as himself is unjustifiable.

No doubt Tennyson knew, like all great poets, what Wordsworth calls—

"Trances of thought and mountings of the mind,"

but there is nothing but the word which is common to this condition and the trances of Mrs. Piper.

And now I must refer to certain points in Mr. Graham's article and letters, which seem to me significant. They are indicative, not merely of the way he himself treats evidence, but of the way we may expect it to be treated by men with his strong bias towards belief. Mr. Graham, I am certain, desires to state the facts quite accurately. He has the report of the Psychical Society before him, and yet in reporting one incident out of many, he makes two serious misstatements. The first I have already referred to in my other letters. He makes a mistake of a whole day, and when I call his attention to it he is angry with me, and makes the amazing statement that it does not matter in the least. I ask myself, is there not a possibility that other people who think themselves hard-headed psychical investigators, but who are really strong partisans, may make misstatements as to dates or to other vital particulars in cases where we cannot correct their errors?

Mr. Graham's second mistake is on page 270 of the *Hibbert Journal*. On March 13, Mr. Myers through Mrs. Piper "claimed he had spoken of 'Crossing the Bar' to Mrs. Verrall, which was quite true, though at that time unknown to Mr. Piddington, the experimenter." I turn to the Psychical Report of the same incident. "He (Mr. Piddington) had, it is true, seen the script (Mrs. Verrall's) of February 26, with its reference to 'Crossing the Bar,' but he had not recognised that it was a quotation from this poem."

The script referred to contains the words "And may there be no moaning at the bar—my Pilot face to face. The last poems of Browning and Tennyson should be compared." How it was possible for Mr. Piddington, an educated man, not to recognise the quotation, I won't stay to consider. It shows either extraordinary carelessness or, as is more probable, the bias of the believer who forgets that he recognised what he did not wish to have recognised. The important point is that Mr. Graham, desiring to be accurate, gives the impression that Mr. Piddington had not seen any reference to "Crossing the Bar," while all the time he had read, and must have considered, Mrs. Verrall's very evident quotations from and references to that poem.

In reading the Psychical Reports we are entirely at the mercy of the reporters. We cannot check their statements or cross-examine them. They mean to be accurate, no doubt, but they show bias towards belief continually. They think

they are sceptical, cautious investigator but their whole attitude reveals a strong desire to believe not only in telepathy but in communications from the dead. This desire must unconsciously influence the evidence.

Take the first story in the report. Mrs. Piper in a trance says, "I am Hodgson," Sir Oliver Lodge says, "Glad to see you at last." Hodgson: "Hello, Lodge, I am not dead, as some might suppose. I am very much alive." O. J. L.: "Good, I expect so."

Is that a promising attitude for the discovery of fraud or a calm consideration of evidence?

The opening words of the introduction reveal the same dangerous bias. "The Committee decided that the main object of the experiments with Mrs. Piper should be to encourage the development of certain controls which had already been manifesting in her trance—namely those giving themselves the name of H. Sidgwick, F. Myers, and R. Hodgson, and to endeavour to bring about experimentally the kind of phenomenon to which the name of cross correspondence has been given." That sentence fills me with distrust. These investigators are much more than half convinced before they begin. They don't ask if the pretended controls really are controls at all, they don't consider whether Mrs. Piper may possibly be playing tricks, they are eager to establish cross correspondence, they are always ready to explain away mistakes or find far-fetched, subtle meanings in what seem idle words. A good instance is to be found again in the first story. Mrs. Piper (or Hodgson, as he calls himself) is asked to make Mrs. Holland in India write the word St. Paul. This is on November 15. Mrs. Holland unfortunately doesn't do it, but on December 31 she quotes a good many New Testament passages. On this Mr. Piddington comments: "The only name actually written is Peter. If we suppose the scribe was aiming at getting St. Paul expressed, it looks as if he felt his way towards the name or notion of St. Paul by quoting first from Peter, next from John, then from James, and finally from Paul. I do not mean that I think the process was thus deliberately involved, but that the scribe did the best he could. A long way round may perhaps be the only way there."

I won't consider the story itself. There are many questions we would want to ask before accepting it even as it stands. There was plenty of time for a letter to have passed from England to India between November 15 and December 31. But the point is the attitude of these scientific, sceptical investigators. Mr. Piddington thinks himself free from bias. He is really intensely anxious to establish the conclusion which he has already accepted. He tries to prove that an unsuccessful experiment is really a successful one. He talks about "the scribe," by which he means the control, as if he were a fact. He and others talk of the difficulty the spirits have in getting through, and they explain failures on these grounds. What we need to be convinced of is that the so-called spirits are anything more than Mrs. Piper in a trance or out of it.

This attitude of honest, unconscious credulity fills us with suspicion as we read



the reports. Even as they stand I do not believe the reports prove anything more than possible telepathy between the living. But I confess, seeing the bias of the investigators, I am not prepared to take the reports at their face value. Much is confessedly omitted. Further, we are told that Mrs. Piper, returning from trance, utters many words so indistinctly and softly that it is very difficult to distinguish them. Her writing, too, is often very difficult to read. These are just the occasions when a strong bias, quite unconscious of itself, may make an enormous difference in the supposed results.

There is one other point I must refer to, because again it is indicative not only of Mr. Graham's attitude but is characteristic of so many of these so-called investigators.

It is Mr. Graham's amazing belief that Eusapia—a medium convicted of fraud—is still worth consideration. I remember well the story of Eusapia. I remember well the report of marvellous results and the impossibility of fraud. I remember the admitted exposure at the first séance, when Maskelyne was present. I remember the anger and dismay of some of those who had believed in her. Letters were written to the papers complaining of the un-English, ungentelemanly conduct of Mr. Maskelyne in spying upon and exposing the tricks of a poor Neapolitan woman. They were angry that she was found out, and they were prepared to believe in her next performances as fully as ever. There are evidently some people who love to be deluded. Has Mr. Graham ever seen a good conjurer? He performs tricks in a strong light before an audience which knows they are tricks, and yet not merely do we often feel that we cannot explain them, but we often feel that we cannot even imagine any possible explanation.

Given an audience which is not aware that these things are done by conjuring, and which is inclined to think the spiritualist hypothesis probable, and these tricks would be absolutely convincing.

There are some points in Mr. Badland's friendly letter to which I should like to refer, but I have already taken up too much space.

It is not on behalf of any materialistic view of life that I have been arguing. It is on behalf of what seem to me unbiassed accuracy of observation and sound reason. I believe that all which is highest and most real in us points to the continuance of life after the death of the body. It seems to me the most wonderful and glorious of faiths, which grows ever clearer and stronger in a man, the more he knows of love and sorrow, and the deeper his life becomes. In such a thought of another love, there is a moral and spiritual appeal which speaks to us of the love of God and the service of our fellow men. In the communications from the dead given by the Psychical Society, I find no help, nor consolation, nor uplifting, no power from God nor hope for man.

HENRY GOW.

[This correspondence is now closed.—  
ED. INQ.]

#### LICENSING REFORM.

SIR,—During the controversy about the Licensing Bill in your columns last year, I combated the idea that the proposed

reduction in the number of licensed houses would cause a decrease in drunkenness, and in support of my view I gave figures relating to the counties of Cambridge and Huntingdon, showing that therein public houses were the most numerous, and the cases of drunkenness the fewest. Those figures were from a return made some years before; I now quote from the *Manchester Evening Chronicle* of February 8 this year:—

“Although there are 56 licensed houses in the parish of Whittlesey, Cambridge-shire, not a single case of intoxication occurred last year among the 9,000 inhabitants.”

The statutory number of public houses for this parish under the Bill would have been about 23. It is difficult to see what good would have resulted from the suppression of the other 33.

J. M. GIMSON.

Leicester, March 1, 1908.

#### NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SIR,—We are glad to be able to inform your readers that the arrangements for the Summer School of the N.C. Union for Social Service are nearly completed. It will be held as before at Oxford, in Manchester College, which the authorities have again kindly placed at our disposal during the second week in July, and will extend from Monday, July 12, to Friday, July 16.

The draft programme includes the names, as lecturers, of the Rev. P. H. Wicksteed, M.A., Mr. Phipson Beale, K.C., M.P., whose subject will be “Afforestation, with Reference to Unemployment,” Mr. Graham Wallas, Mr. Hartley, well known as a social worker in the East End of London, who will give two addresses on “Co-operation” and “Continuity,” as two requisites for social service; Mr. Urwick, who will speak on “A Sane Individualism,” to be followed by Mr. John Edwards on “The Case for Socialism”; while Mr. T. R. Marr will deal with “Municipal Housing,” and the Rev. E. I. Fripp with “Land Nationalisation.”

There will be a service in the chapel on Monday evening, conducted by the Rev. A. A. Charlesworth; and on Friday morning, when an address will be given by the Rev. W. J. Jupp.

The afternoons will be left free as before for friendly intercourse and excursions, and we hope that many friends besides those who were with us last time will see their way to joining in what we trust will prove as stimulating and successful a meeting as that of 1906.

CATHERINE GITTINS,

R. P. FARLEY,

Secretaries.

6, Salisbury-road, Leicester.

March 2, 1909.

#### ENDOWMENTS.

SIR,—Mr. Ashworth's letter respecting endowments is surely absolutely correct. My own outlook extends over a fairly large area, and a good many years, and I am left with the impression that, on the whole, an endowment, if not too large (and there is not much danger of that),

is a God's Mercy for man, woman, child, or church. I would like every human being to be endowed with £50, and every church with £100, a year. It might here and there suggest a little lethargy: but if it operated to break the horrible rush of competition, or to soothe the haunting anxieties of individuals; and to give encouragement where Christ's two or three are gathered together, it would largely add to the peace and happiness of the over anxious world. Please go on endowing us! It will not hurt.

J. PAGE HOPPS.

#### PROVINCIAL LETTER.

##### LIVERPOOL.

WE have had a feast of good things in Liverpool and district, and the President of the National Conference, the Rev. Joseph Wood, has been the exuberant provider. The very enumeration of the meetings and services is formidable. Wednesday, February 17, at Chester, interview with Chapel Vestry, service in chapel, and meeting after service; Thursday, 18, '88 Club dinner, at which Mr. Wood was the guest; Friday, Domestic Mission, Mill-street, reception and address on “Guilds for Young People: their Objects and Methods”; Saturday afternoon, meeting of the Liverpool Sunday School Society in Hope-street Church Hall, address on “Some Problems of Sunday School Teaching”; Sunday, morning service at Bessborough-road Church, Birkenhead, evening at the Memorial Church, Liscard; Monday, Warrington, afternoon conference and evening meeting; Tuesday, Southport (Portland-street Church) evening service and meeting; Wednesday, Bootle Free Church, with such visitors from Hamilton-road and Bond-street Missions as could attend, conversation and address; Thursday, ministers' conference, evening meeting at Ullet-road Church Hall; address, “Impressions of my Visit and Suggestions.”

We hope Mr. Wood is somewhat rested by this time; and trust that the Old Meeting, Birmingham, will forgive us our heavy demands upon their minister, and include in the forgiveness the presidents and secretaries of the Provincial Assembly, the Ministerial Fellowship, and we know not what other societies.

However this may be, the fact remains that we of the seaboard have been delighted by our intrepid and eloquent visitor; he has charmed us and instructed us and inspired us. We commend, incidentally, to our friend the editor of the *Sunday School Quarterly*, the pursuit of the paper so effectively given at the meeting of the Sunday School Society on “Some Problems of Sunday School Teaching.” Each meeting had its own distinctive note; and so every congregation has its own particular aspect of Mr. Wood and his message. Distinguished guests are not unknown to our Atlantic Gateway; but I think I am right in declaring that no guest has been so intimate as the President of the National Conference. Mr. Wood's powers of thought and expression are so well known that I shall not be misunderstood when I say this peculiar intimacy



arose from the feeling that we met him, and he met us, on the common ground of congregational fellowship. The whole affair was communal; the suggestion of it came from the secretary of the National Conference; the arrangements were made by our district Association in the energetic person of its invaluable senior secretary, Mr. B. P. Burroughs; and we assembled on the basis of our common worship.

We do not ignore the pleasure with which we heard the President's verdict at the Ullet-road meeting on our work and its vitality in Liverpool and district. Our weaknesses are no doubt better known to ourselves than our relative strength; but we are naturally cheered by an expert judge's encouraging impression that we are "very much alive in Liverpool." I believe the judge, venturing on that most delicate and hazardous of all criticism—musical criticism—himself came in for some criticism, when he had descended from the Olympian heights of the platform to the common levels of coffee and talk. Let any and every reflection be made upon us, our intellect, our capacity; but not—oh, not—on our musical capability and achievements! How could Mr. Wood be aware that the music he did *not* hear was not incomparable in beauty? We all longed for the presence of our respective church choirs, in order that they might sing Mr. Wood into a more respectful conviction.

The tentative interrogation as to whether, notwithstanding the evidence of our general vitality, we were doing enough in missionary work, will exercise our minds and receive earnest consideration at the forthcoming annual meeting of the Liverpool District Missionary Association. To show what we *are* doing, Mr. Wood must receive a copy of our report for 1908.

There can be no possible difference of opinion on the excellent effects of the President's visitation. We believe these effects will be lasting. The sense of community has certainly been strengthened.

In the present condition of things with us all, no object will be served by silence on the topic of the National Conference itself. The very presence of Mr. Wood brings the matter to the fore, without any necessary volition on his part. As a matter of interest to the Liberal Religious community at large, how do we stand in Liverpool with regard to the National Conference? If I at once avow my own attitude as a fervent believer in congregational union and congregational administration, and as fervent a believer in the necessity of an individualistic propagandist association, I may proceed to diagnose the position in Liverpool as judiciously as I am able, and put the case for those who believe in the permanence and desirability of the *status quo*. Mr. Wood, as guest of the '88 Club, expressed his surprise at the manner of reception of the plea embodied in his address entitled "The Influence of Political Thought on the Church": viz., the tendency to Collectivism in politics and in trade. The underlying thought, of course, was toward a closer association of worshipping congregations. All the ministers who spoke in discussion favoured the idea; one, however, putting a query as to the possibility

of the loss of liberty occurring with us, as had occurred in the closer union of the Congregationalists. One representative layman was not convinced of the necessity of change, and strongly opposed the introduction of the "circuit" system. Mr. Wood replied to this that the "circuit" idea was his personal idea, and had not the weight of the Conference Committee behind it; nor had his particular proposal for obtaining a Conference Fund. In fact, the Conference Committee had taken no vote upon the question at all; Mr. Wood had given notice of his motion for the Bolton Conference on his private initiative. Certain laymen who did not speak at the dinner afterwards argued on the analogy of Individualism and Collectivism. One of them thought that in the sphere of industry, Collectivism might not be sound, but quite possibly might be sound in the sphere of religion. Another younger man extracted from myself the sage remark that after all Collectivism was but an extension of Individualism. The matter came up at the final meeting in Ullet-road Church Hall. Mr. Philip Holt, whom it is always delightful to see and hear, quoted what we gathered was the pointed remark *à propos* of the matter, of one bearing the Holt name: "I am not an Odgersite or a Robertsite, I'm a Holtite"; an expression of religious individualism which received a hearty and laughing welcome.

One incidental result of value from Mr. Wood's sojourn among us is the articulate expression of the difficulties in the minds of certain of our most respected laymen—and I may add laywomen. One rising "Holtite" admitted he was the ward chairman of a Liberal Association. Is he, then, religiously a philosophic anarchist? He is (he admitted) a member of a congregation; he is a subscriber to the B. and F.U.A., and the L.D.M.A. But from these, if need be, he could withdraw his subscriptions. From a collective church he "could not." His parting shot was a defiant one, "I had not convinced him."

Much of this is, of course, premature; it is given in order that this fear of suggestion from without to a congregation that has always been self-supporting may be duly considered and reasonably met. This magnificent confession, "we were trained for citizenship," fell from a venerable lady, also bearing the honoured name of Holt.

No higher testimony than this is possible to the practical preaching in Renshaw-street Chapel of the Kingdom of God on earth. The words have haunted me ever since. Yet this gives all the more reason why every effort should be made to bring into the highest fellowship the congregations which have nurtured and do nurture such splendid citizens. The natural spring may have its unfailing reservoir; human springs of goodness must be created anew from life to life, from generation to generation, and who can assert, even after Mr. Wood's testimony to our vitality, that with all the noble band of Liverpool ministers of preceding generations, we have held the old families as might have been done?

Their ministers have been admired and respected; but their imagination has had no horizon beyond the walls of their

respective congregations, no idea of a world-fellowship of religious Freemen. The difficulties of an influential and esteemed company of our fellow-worshippers are obvious. They fear arbitrary interference; they dislike the idea of emphasis on a sectarian "church."

H. D. ROBERTS.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Acton (Resignation).**—The Rev. Arthur Hurn has signified his intention of closing his ministry at Acton at the end of June next. This will complete his fourth year of service in his first church. It will be remembered that he left the Wesleyan College, Richmond, in 1905. When he took charge of the church its services were held in an auction room. A year later the present iron structure was erected in Crefield-road, and opened free of debt, through the generosity of London Unitarians. In these new quarters the church has made some progress, a Sunday-school has been started, and various activities essential to a successful church.

**Bonnybridge (Presentation).**—A most interesting tea and social meeting was held in the Co-Operative Hall on Wednesday evening, Feb. 24. About 80 friends attended. The Unitarian Van visited the district in August last, and a large amount of enthusiasm was aroused. Sunday evening services were held in the Public Hall by the Rev. E. T. Russell, who since October has lectured there nearly every Wednesday to good audiences. A number of friends wishing to show their appreciation of the work arranged this gathering. The chair was taken by Mr. Roy, who said that they were met together to thank Mr. Russell for the instructive and interesting lectures he had given and for the work done in that district. He had come to them as a stranger, but soon gained their confidence and respect. He had been to them not only a lecturer, but a pastor. Mr. Jos. Walker then made a presentation to Mr. Russell of ten volumes, including the "Encyclopædia Biblica," with an inscription expressing the respect and gratitude of the friends who made the gift. Mr. Walker told how, when the Van came, they had at first stood afar off, but soon drew nearer and nearer as they found that Mr. Russell had a living message for them. Mr. Russell gratefully acknowledged the gift.

**Bootle (Resignation).**—The Rev. J. Morley Mills, who has been for nearly nine years minister of the Free Church, has resigned the charge, having accepted an invitation to Dobb lane, Failsforth, in the Manchester district. The resignation has been accepted with great regret, and Mr. Mills is to conclude his ministry at Bootle in April, probably on Easter Sunday.

**Clifton.**—Three meetings of the "Charles Lamb" Fellowship of Book Lovers were held at Oakfield-road Church during February. On the 3rd Mr. H. Vicars Webb gave a paper, "Notes from Bookland." Selections were read by the members from Lamb, Shakespeare, George Eliot, Richard Jefferies, Emerson, Carlyle, Tennyson, and Wordsworth. On the 10th was "An evening with Edgar Allan Poe," and on the 24th Mr. G. H. Kellaway read a most interesting contribution on "Edward Carpenter."

**Dob Lane, Failsforth.**—A very successful sale of work was opened on Saturday afternoon, February 27, by the "Father" of the congregation, Mr. William Etchells, who, although in his eighty-seventh year, still takes an active interest in all the movements connected with chapel and school. Mr. Geo. Wilson presided. Before declaring the sale open Mr. Etchells briefly reviewed the history of the chapel and school, and his connection with them. On the motion of Mr. J. F. Allen, seconded by Mr. Albert Whitehead, a hearty vote of thanks was accorded to him, and on the motion of Mr. Samuel Etchells also to the chairman. The attendance was exceptionally good, and the sale realised upwards of £53. The Rev. J. Morley Mills hopes to enter upon his ministry on Sunday, May 2,



and arrangements are being made to hold a reunion and reception meeting on Saturday, May 1.

**Edinburgh (Appointment).**—The Rev. Dr. S. H. Mellone, of Hollywood, has accepted the unanimous invitation of the congregation at St. Mark's Unitarian Chapel to become the assistant of the Rev. R. B. Drummond. He will enter upon his new duties on the first Sunday in September. The engagement has been made possible by the aid of a grant from the McQuaker Fund.

**London: Highgate.**—Miss May Witall has made the very handsome and welcome gift of a large copy of the Revised Version of the Bible for pulpit use. It was used for the first time last Sunday morning.

**London: Newington Green.**—The winter party of the Sunday-school was held on Feb. 25 in the school-house, joined after tea by members of other associations connected with the church, the company altogether numbering over 250, when the children and their teachers gave an entertainment in the church. This included recitations by the infants, a children's opera, "The Hours," and other items. In the course of the evening the prizes were distributed by the Rev. J. A. Pearson. Mr. Howard Young, in thanking the teachers for their hearty co-operation in the work of the school, said that was his 20th year as deputy, and now superintendent. The school was doing excellent work in the neighbourhood. Later in the evening Dr. Foat presented a Book of Scotch Students' Songs to Miss Maud North, as a mark of appreciation of her work in preparing the performance by the teachers of "The United Kingdom," a musical representation, of which the veteran Mr. F. W. Turner was the author. During March Dr. Foat is giving four Sunday morning addresses on "The Making of the Bible."

**Newport, I.W. (Welcome).**—On Wednesday evening, Feb. 24, a social meeting was held in the schoolroom of the Unitarian Christian Church, to welcome the Rev. James Ruddle as minister. After tea the chair was taken by Mr. E. Chatfield Clarke, supported by the Rev. C. C. Coe, president of the Southern Unitarian Association, and others. The Rev. A. Johnson, a local Wesleyan minister, offered a hearty welcome to Mr. Ruddle, saying there was plenty of room for them all to work to make the town a paradise of God. The older he got the more he felt that the things on which they agreed were more important than the things upon which they differed. He was indebted to all the churches, and he referred to the influence of Dr. Martineau's books upon him during his early ministry. He expressed the hope that their new minister's work would be sustained by the hearty sympathy, prayers, and co-operation of those around him. The Rev. Arthur Jones (Congregational minister) also joined in the welcome, and said they should be ready to recognise the difference between essentials and non-essentials. He was glad that the opportunity was given for some of the other ministers of the town to stand on that platform that evening. As secretary of the Free Church Council there, he would to God that he might in that capacity extend the real warm welcome which he felt as a man, and that it were possible to hope that they might have Mr. Ruddle a new member of that Council. The Chairman, tendering to Mr. Ruddle the warm welcome of that historic church, bespoke for him a united, loyal, and sympathetic support. They had been much saddened by death, but they were the guardians of a noble heritage. Their church was built in 1774, and was the oldest place of worship in Newport, and long and honoured was its ministerial roll. Though comparatively small in numbers, that church had contributed its quota to the public service of the town. When the incorporation of Newport took place in 1835, out of eighteen new town councillors six were members of that church, which had contributed three mayors to the borough, and they remembered with unmingled joy that the late Mr. Robert Pinnock occupied that honourable position no fewer than five times. Turning to former ministers, the chairman said they had a vivid recollection of the ministry, amongst others, of the late Mr. Dendy and Mr. Jupp. The associations of that outpost of Free Christianity were indeed sacred, and the walls of that church were hallowed with precious memories;

the lives of ministers and laymen who had laboured there stood out as beacon fires for their guidance—bright examples of sacrifice, truth, power, and beauty. Whilst they regarded as all-sufficing the great truths of Unitarian Christianity, they held those views in no spirit of antagonism to any other church or sect; they acknowledged that every Christian body was working for the same great object; that the work was more plentiful than the workers, and they wished every church and chapel in the island and up and down the land Godspeed in advancing the Kingdom of God upon earth. Mr. H. J. Lay and Mr. H. Shepard having joined in the welcome, Mr. Leslie Chatfield Clarke, in the course of a cordial speech, said he wished people outside were not so fond of throwing bricks at them as a body. It was sometimes done by clergy and ministers as well as laymen, but it was a great mistake, and did no good; it only created bitterness and did not tend to bring the Kingdom of God upon earth. He wished they would go their own way and do their own work among the large percentage of people who did not belong to any religious community and amongst whom there was room for them all to work. Mr. W. Dowden spoke on behalf of the Sunday-school, and the Rev. C. C. Coe on behalf of the Southern Association, and Mr. Ruddle then responded. He gratefully acknowledged the kindness of the welcome they had given to him and his wife and daughter. If it be true, he said, that the theology of our times had very much come round to the position of the Unitarians, and if in essentials they were so nearly agreed, then they must look to them to give some of the practical application of their teaching. They must show the people more and more the worth of the Scriptures and their applicability to modern life. In that sense he was exceedingly thankful for what was taking place in London at the present time, for what Mr. Campbell was doing at the City Temple in risking all his future in daring to be singular for the express purpose of trying to bring some accord between the teaching of the pulpit and the life of the people. He should look to them to do their utmost to assist him in his work, and he impressively explained their responsibility in the present and their duty to posterity in that matter, urging them to make the story worth the telling in future. He concluded by proposing a hearty vote of thanks to the Rev. C. C. Coe for his presence and support, and this was seconded by Mr. J. G. Pinnock, and carried by acclamation. A similar vote to the Chairman, proposed by Mr. Grady, brought the meeting to a close.

**Trowbridge (Resignation).**—The Rev. J. Wain, having accepted an invitation to Scarborough, has resigned the charge of Conigre Chapel, which he has held for the past nine years. The resignation has been accepted, with thanks for his services to the church and congregation. At the annual business meeting of the congregation on Monday week very satisfactory reports were presented, including those of the Sunday-school, Sick Society, and Benevolent Fund.

#### A MARCH LYRIC.

By the edge of the cliff  
I walked in the morn,  
And the March air's whiff  
Was shrewd as at dawn,  
And the sea stretched far beneath me.  
Morn of the year and morn of the day  
Linger a little. Whither away  
Fugitive shy March morning?  
Linger a little and listen with me,  
While above us the skylark is carolling free,  
Mingling his note with the sound of the sea,  
High up, on this grey March morning.  
C. E. PIKE.

You may bring all doctrine to be tried by this touchstone, and learn thereby its claim to divide or unite men: all who love God and who feel that God loves them are on one side; they have grasped the substance, all else is in comparison but shadow.—Charles Beard,

## OUR CALENDAR.

SUNDAY, March 7.

### LONDON.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN; 7, Rev. CHARLES ROPER, B.A.  
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Rev. H. RAWLINGS, M.A.  
Deptford, Church-street, 6.30.  
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. H. LEADBETTER; 6.30, Rev. H. WOODS PERRIS.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; and 7.  
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
Ilford, Unitarian Christian Church, High-road, 11, Mr. H. G. CHANCELLOR; 7, Mr. F. MADDISON, M.P.  
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A.; 7, Rev. ARTHUR HURN.  
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.  
Richmond, Free Church, Ormond-road, 11.15, Rev. GEORGE CRITCHLEY, B.A.; 3.30, Mr. THOMAS HOLMES.  
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.  
Stratford Unitarian Church, 11, P.S.M., Mr. G. WOOLLARD; 6.30, Mr. C. READ.  
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
Wimbledon, Smaller Worple Hall, 11.15 and 7, Rev. W. E. WILLIAMS, B.A.  
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. J. M. LLOYD THOMAS.  
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.  
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.



LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A., D.D.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. J. WALTER COOK.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Dr. J. LIONEL TAYLOR.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

DEATHS.

HOLDEN.—On March 23, at the Manse, Kirkstead, Lincoln, Rev. Robert Holden, aged 85 years.  
 PRIME.—On February 26, at her residence, 257, Hagley-road, Birmingham, Elizabeth, widow of Thomas Prime, in her 80th year. Cremated on March 3.  
 SIMONS.—On February 25, at his residence, Homelands, Horley, Archer Simons, formerly of the Bank of England, eldest son of the late Edwin Simons, of Stoke Newington, also of the Bank of England, in his 93rd year.

SOCIETY FOR THE ABOLITION OF VIVISECTION, 23, NORTHUMBERLAND AVENUE, W.C.

THE following is an example of what may ensue in the dog after the "little needle-prick." It is abridged from the *Journal of Pathology and Bacteriology*, March, 1906. The object of the research—which was carried out at the Gordon College, Khartoum—was a certain febrile disease of the mule. Five dogs and four monkeys, besides various other animals, were used:—

"Dog No. 2 was inoculated on January 23. In a few days it began to show signs of wasting, then the head became swelled and dropsical, and also the fore-legs and paws; later on this swelling disappeared, but the dog seemed very ill and weak and there was a thickening of the membrane of both eyes. Two days before its death it refused food and seemed very thirsty. On February 20 it died."

Contributions to the Society gratefully acknowledged.

SUSTENTATION FUND

for the Augmentation of Ministers' Stipends.

SECRETARIES of Congregations desiring Grants from this Fund may obtain the needful forms of application by writing before 31st March next, to

FRANK PRESTON, Hon. Sec., "Meadowcroft," North Finchley, London, N.

Manchester College, Oxford

THE following promises have been received in response to the Appeal issued by the Committee for Donations to clear off the Debt of £3,000 and for Annual Subscriptions to meet the Deficit of £600 per annum.

WILLIAM KENRICK, President.  
 JAMES DRUMMOND, S. ALFRED STEINTHAL, Vice-Presidents.  
 H. ENFIELD DOWSON, Chairman of Committee.  
 GROSVENOR TALBOT, Treasurer, Southfield, Burley, Leeds.  
 A. H. WORTHINGTON, 1, St. James's-square, Manchester;  
 HENRY GOW, 3, John-st., Hampstead, London, Hon. Secretaries.

Donations.

Amount previously advertised	£2,919	6	0
James S. Beale, Esq.	50	0	0
Miss Frances Jones	5	5	0
Miss S. S. Dowson	5	5	0
W. Groux, Esq.	2	2	0
F. L. Pogson, Esq.	1	1	0
G. R. Scott, Esq.	1	1	0
Mrs. Vesel	0	5	0

New Annual Subscriptions.

Amount previously advertised	£70	5	0
H. R. Rathbone, Esq.	10	0	0
James S. Beale, Esq.	5	5	0
Miss Frances Jones	2	2	0
Mr. and Mrs. Harold Coventry	1	1	0
Lewis N. Williams, Esq.	0	10	6
Rev. J. C. Ballantyne	0	5	0

Increased Annual Subscriptions.

Amount previously advertised	£	s.	d.	£	s.	d.
from 128	14	0	to 273	3	0	
W. B. Worthington, Esq.	2	2	0	3	3	0
Miss Mary S. Beard	2	2	0	3	3	0
Geo. H. Crook, Esq.	0	10	6	1	0	0

"Final Advertisement." MEMORIAL TO THE LATE REV. FRANK WALTERS.

IT is proposed to erect, by public subscription, a Memorial Stone over the grave of the late Mr. WALTERS, in Whitley Churchyard. Any subscriptions to this object will be gratefully received by Mr. GEORGE G. LAIDLIER, Hon. Treasurer, 40, Northumberland-street, Newcastle-on-Tyne.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING will be held at A HOPE STREET CHURCH HALL, on SATURDAY, 13th March. Tea, 3.30 p.m.; Chair to be taken at 4 p.m. Reports from Bootle, St. Helens, Garston, and West Kirby.

SIMULTANEOUS COLLECTIONS in support of the work of the Association will be held on SUNDAY, 14th MARCH, at all the Places of Worship in the District.

Rev. J. C. ODGERS, President,  
 T. R. COOK, Treasurer,  
 H. D. ROBERTS, Joint  
 B. P. BURROUGHS, Secs.

HASTINGS UNITARIAN CHRISTIAN CHURCH.

The Treasurer begs to acknowledge the receipt of the following donations towards the Repair Fund, and to thank the kind contributors.

Mrs. H. Rutt	£5	5	0
J. Ellis Mace, Esq., J.P.	1	0	0

LONDON DISTRICT UNITARIAN SOCIETY. PRELIMINARY ANNOUNCEMENT.

MEETING OF THE YOUNG PEOPLE of the Churches, Essex Hall, Saturday, April 3, 7 p.m. PERCY PRESTON, Esq., will preside.

Dr. S. A. ELIOT, of the American Unitarian Association, and others will speak. Calendars please copy.

"THE UNITARIAN MONTHLY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—Is. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY (23) educated at Cheltenham Ladies' College, desires post as DAILY GOVERNESS in London, after Easter. Musical (Sepping's method). Young children by preference. Good testimonials.—Miss F. SPINNEY, Warwick.

LADY of culture offers COMPANIONSHIP and Light Duties in return for comfortable home.—X. Z., INQUIRER Office, 3, Essex-street, Strand, London, W.C.

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